



**Light in the Darkness**  
**Contemplative Eucharist**

October 17, 2020  
Ordinary Time

# HOLY EUCHARIST RITE II

5:00 p.m.

Celebrant—The Very Reverend Tyler Doherty, Dean & Rector  
Lay Reader —Craig Miller Cantor— Michael Rasmussen  
Soloists — Emily Spencer, Bonnie Weiss & Knute Rife

## +THE WORD OF GOD+

### Opening Hymn *The Lord is My Light*

Taizé

Musical score for the hymn "The Lord is My Light" by Taizé. The score is written in G major, 4/4 time, with a tempo marking of "Calmly (♩ = 66)". It features a single melodic line on a treble clef staff. The lyrics are: "The Lord is my light, my light and sal-va-tion: in God I trust, in God I trust. The". The score includes four measures of music, each with a circled letter above it: (A1), (A2), (B1), and (B2). The first measure is marked "Dm" and the second "G". The final measure is marked "fine".

Theme II

Musical score for the hymn "The Lord is My Light" by Taizé. The score is written in G major, 4/4 time, with a tempo marking of "Calmly (♩ = 66)". It features a single melodic line on a treble clef staff. The lyrics are: "The Lord is my light, my light and sal-va-tion: in God I trust, in God I trust. The". The score includes four measures of music, each with a circled letter above it: (A1), (A2), (B1), and (B2). The final measure is marked "fine".

*Celebrant* Blessed be the one, holy, and living God.  
*People* Glory to God for ever and ever.

*Celebrant*

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

### Gloria

Taizé

Musical score for the Gloria by Taizé. The score is written in G major, 4/4 time, with a tempo marking of "Canon ♩ = 80". It features a single melodic line on a treble clef staff. The lyrics are: "Glo - ri - a, glo - ri - a, in ex - cel - sis De - o! Glo - ry to God, glo - ry to God, glo - ry in the high - est!". The score includes four measures of music, each with a circled letter above it: (A), (B), (C), and (D). The first measure is marked "Dm" and the second "Gm". The final measure is marked "fine".

## The Collect of the Day

EOW 52

*Celebrant*            The Lord be with you.

*People*                And also with you.

*Celebrant*            Let us pray.

Holy Wisdom, in your loving kindness you created and restored us when we were lost: inspire us with your truth, that we may love you with our whole minds and run to you with open hearts, through Christ our Savior. *Amen.*

*(Please be seated)*

## The First Lesson

1 Thessalonians 1:1-10

Reader: A reading from the first letter of St. Paul to the Thessalonians

Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace. We always give thanks to God for all of you and mention you in our prayers, constantly remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ. For we know, brothers and sisters beloved by God, that he has chosen you, because our message of the gospel came to you not in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of persons we proved to be among you for your sake. And you became imitators of us and of the Lord, for in spite of persecution you received the word with joy inspired by the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For the word of the Lord has sounded forth from you not only in Macedonia and Achaia, but in every place your faith in God has become known, so that we have no need to speak about it. For the people of those regions report about us what kind of welcome we had among you, and how you turned to God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead-- Jesus, who rescues us from the wrath that is coming.

Reader: The Word of the Lord.

*People:* Thanks be to God.

## Psalm 99 *Dominus regnavit*



1 The Lord is King;  
let the people tremble; \*  
he is enthroned upon the cherubim;  
let the earth shake.

2 The Lord is great in Zion; \*  
he is high above all peoples.

3 Let them confess his Name, which is great and awesome; \*  
he is the Holy One. **REFRAIN**

4 "O mighty King, lover of justice,  
you have established equity; \*  
you have executed justice and righteousness in Jacob."

5 Proclaim the greatness of the Lord our God  
and fall down before his footstool; \*  
he is the Holy One. **REFRAIN**

6 Moses and Aaron among his priests,  
and Samuel among those who call upon his Name, \*  
they called upon the Lord, and he answered them.

7 He spoke to them out of the pillar of cloud; \*  
they kept his testimonies and the decree that he gave them. **REFRAIN**

8 O Lord our God, you answered them indeed; \*  
you were a God who forgave them,  
yet punished them for their evil deeds.

9 Proclaim the greatness of the Lord our God  
and worship him upon his holy hill; \*  
for the Lord our God is the Holy One. **REFRAIN**

# Gradual *Within our darkest night*

Taizé

*♩ = 63*

**B** **Em**

*p*

With - in our dark - est night, you kin - dle the fire that nev - er dies a -  
 Dans nos ob - scu - ri - tés al - lu - me le feu qui ne s'é - teint ja -

**G** **C** **G** **D** **G** **Em** **C** **Am**

*mf* *p*

way, nev - er dies a - way. With - in our dark - est night, you kin - dle the  
 mais, ne s'é - teint ja - mais. Dans nos ob - scu - ri - tés, al - lu - me le

*mf* *p*

**B** **Em** **Am** **B** **Em** **Am** **B**

*pp* *fine*

fire that nev - er dies a - way, nev - er dies a - way. With - in our dark - est  
 feu qui ne s'é - teint ja - mais, ne s'é - teint ja - mais. Dans nos ob - scu - ri -

*pp* *fine*

## The Gospel

Matthew 22:15-22

Deacon: The Holy Gospel of Our Lord Jesus Christ according to Matthew. *People:* Glory to you, Lord Christ.

The Pharisees went and plotted to entrap Jesus in what he said. So they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?" But Jesus, aware of their malice, said, "Why are you putting me to the test, you hypocrites? Show me the coin used for the tax." And they brought him a denarius. Then he said to them, "Whose head is this, and whose title?" They answered, "The emperor's." Then he said to them, "Give therefore to the emperor the things that are the emperor's, and to God the things that are God's." When they heard this, they were amazed; and they left him and went away.

Deacon: The Gospel of the Lord. *People:* Praise to you, Lord Christ.

## Guided Lectio Divina

The Reverend Tyler Doherty



## The Prayers of the People *O Lord, hear my prayer*

Taizé

$\text{♩} = 72$

O Lord, hear my prayer, O Lord, hear my prayer. When I call an - swer me. O  
The Lord is my song, the Lord is my praise: All my hope comes from God. The

Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me. O  
Lord is my song, the Lord is my praise: God, the well - spring of life. The

+++During this time of silence and chant, consider saying a prayer or lighting a candle for those people, places, or situations that are on your heart.+++

## The Peace

*Celebrant*  
*People*

The peace of the Lord be always with you.  
And also with you.

# +THE HOLY COMMUNION+

*(Please stand as you are able)*

## Eucharistic Prayer II

EOW I

*Celebrant* The Lord be with you.

*People* And also with you.

*Celebrant* Lift up your hearts.

*People* We lift them to the Lord.

*Celebrant* Let us give thanks to the Lord our God.

*People* It is right to give our thanks and praise.

*Celebrant*

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing.

You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother cares for her children, you would not forget us. Time and again you called us to live in the fullness of your love.

And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing

## Sanctus

LEVAS 255

*Celebrant and People*

The musical notation for the Sanctus is presented in two systems. Each system consists of a treble staff and a bass staff. The first system contains the lyrics "Ho - ly, ho - ly, ho - ly, ho - ly" with a long horizontal line following the final "ly". The second system contains the lyrics "ho - ly Lord God of hosts." with a long horizontal line following the final "hosts.". The notation includes various musical symbols such as notes, rests, and bar lines, indicating a melodic and harmonic setting of the text.



Heav-en and earth are filled with your glo

ry. Ho-san-na in the high-est

Bless-ed is He who comes in the name

of the Lord, of the Lord

Ho-san-na in the high

est, ho-san-na in the high-est

*The Celebrant continues*

Glory and honor and praise to you, holy and living God. To deliver us from the power of sin and death and to reveal the riches of your grace, you looked with favor upon Mary, your willing servant, that she might conceive and bear a son, Jesus the holy child of God. Living among us, Jesus loved us. He broke bread with outcasts and sinners, healed the sick, and proclaimed good news to the poor. He yearned to draw all the world to himself yet we were heedless of his call to walk in love. Then, the time came for him to complete upon the cross the sacrifice of his life, and to be glorified by you.

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.*

On the night before he died for us, Jesus was at table with his friends. He took bread, gave thanks to you, broke it, and gave it to them, and said: "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice. Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with the ever blessed Virgin Mary and all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. *AMEN.*

As our Savior Christ has taught us, we now pray,

*People and Celebrant*

Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.

Give us today our daily bread.

Forgive us our sins  
as we forgive those  
who sin against us.

Save us from the time of trial,  
and deliver us from evil.

For the kingdom, the power,  
and the glory are yours,  
now and for ever. Amen.

## **The Breaking of the Bread**

BCP 364

*Celebrant* We break this bread to share in the Body of Christ.

*People* We who are many are one body, for we all share in the  
one bread.

Lamb of God, you

take a-way the sins of the world: have mer-cy on us.

Lamb of God, you take a - way the

sins of the world: have mer - cy on us.

Lamb of God, you take a - way the

sins of the world: grant us peace.

*Facing the people, the Celebrant says the following Invitation*  
 The Gifts of God for the People of God.

## Silent Meditation

*You are invited to enter into contemplative silence  
 after the Eucharist.*

*For suggestions on how to dispose oneself to the gift  
 of contemplative prayer please see page 16.*

Faithful God,  
in the wonder of your wisdom and love  
you fed your people in the wilderness with the bread of angels,  
and you sent Jesus to be the bread of life.  
Though your people cannot consume these gifts of bread and wine  
we thank you that they have received  
the forgiveness of sins, and all other benefits of Christ's passion.  
By the power of the Holy Spirit,  
may we embody your desire  
and be renewed for your service  
through Jesus Christ our Savior. *Amen*

*The congregation stands or kneels*

## **Post Communion Prayer**

BCP 365

*Celebrant and People*

Loving God,  
we give you thanks  
for restoring us in your image  
and nourishing us with spiritual food  
in the Sacrament of Christ's Body and Blood.  
Now send us forth  
a people, forgiven, healed, renewed;  
that we may proclaim your love to the world  
and continue in the risen life of Christ our Savior. *Amen.*

*The Bishop when present, or the Priest, may bless the people.*

## **Blessing**

<i>Priest</i>	The Wisdom of God the Love of God and the Grace of God strengthen you to be Christ's hands and heart in this world, in the name of the Holy Trinity. <i>Amen.</i>
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## Closing Hymn *Stay with me* Taizé

*Stay with me, remain here with me, watch and*  
*Blei - bet hier und wa - chet mit mir, wa - chet und*

*pray, be tet, watch and pray, be tet.*  
*wa - chet und be - tet.*

## Dismissal

BCP 366

**Deacon** Let us go forth into the world, rejoicing in the power of the Spirit.

**People** Thanks be to God.

+++The service ends in silence+++



## **The Practice of Lectio Divina**

The Method of Lectio Divina Lectio Divina is the most traditional way of cultivating friendship with Christ. It is a way of listening to the texts of scripture as if we were in conversation with Christ and He was suggesting the topics of conversation. It is listening with the "ear" of the heart. The daily encounter with Christ and reflection on His Word leads beyond mere acquaintanceship to an attitude of friendship, trust and love. Lectio Divina leads us to communion or as Gregory the Great (6th c.), summarizing the Christian contemplative tradition says, "resting in God."

### **Scholastic Form of Lectio Divina**

This way of practicing Lectio Divina developed in the Middle Ages at the beginning of the Scholastic Period. At this time, there began a tendency to compartmentalize the spiritual life. As this tendency grew, the emphasis was placed more upon rational analysis and less on personal experience. The scholastic form divides the process into stages or steps in a hierarchical pattern. The scholastic method is a good way to learn Lectio Divina whether privately or in a group.

### **Guidelines for Scholastic Lectio Divina**

**Step One:** Read the passage, encouraging everyone to listen with the "ear of their heart." What phrase, sentence or even one word stands out to you?

**Step Two:** Read the passage again and Reflect on the word of God. Encourage everyone to be aware of what touches them, a thought or reflection that is meaningful. Allow a minute or two of silence.

**Step Three:** Read the passage again and Respond spontaneously to the word of God. Be aware of any prayer that rises up within that expresses the experience. Allow a minute or two of silence.

**Step Four:** Read the passage a final time and Rest in the word, reflect or pray and allow God to speak in the silence. Allow three or four minutes of silence.

## **Contemplative Prayer**

We may think of prayer as thoughts or feelings expressed in words. But this is only one expression. In the Christian tradition contemplative prayer is considered to be the pure gift of God. It is the opening of mind and heart - our whole being - to God, the Ultimate Mystery, beyond thoughts, words, and emotions. Through grace we open our awareness to God whom we know by faith is within us, closer than breathing, closer than thinking, closer than choosing, closer than consciousness itself.

## **Centering Prayer**

Centering Prayer is a method designed to facilitate the development of contemplative prayer by preparing our faculties to receive this gift. It presents ancient Christian wisdom teachings in an updated form. Centering Prayer is not meant to replace other kinds of prayer; rather it casts a new light and depth of meaning on them. It is at the same time a relationship with God and a discipline to foster that relationship. This method of prayer is a movement beyond conversation with Christ to communion with him.

### **The Guidelines**

1. Choose a sacred word as the symbol of your intention to consent to God's presence and action within.
2. Sitting comfortably and with eyes closed, settle briefly and silently introduce the sacred word as the symbol of your consent to God's presence and action within.
3. When engaged with your thoughts,\* return ever-so-gently to the sacred word.
4. At the end of the prayer period, remain in silence with eyes closed for a couple of minutes.

\*thoughts include body sensations, feelings, images, and reflections